Volume 4, Number 3 March 1995

Freedom Watch

Citizens Project

Create Community!

Citizens Project • Box 2085 • Colorado Springs, CO 80901 • 719-520-9899

Okay, so we're hopeless optimists. Someone has to carry the banner (or the bumper sticker as the case may be)...

"Celebrate Diversity" has been the most successful bumper sticker in the history of El Paso County. But it is just half of the message. This month Citizens Project is unveiling an additional bumper sticker, "Create Community."

It is no secret that we are committed to celebrating diversity. We believe that for our community to be strong, we must strive to understand differences and to treat individuals as inherently worthy. But recognizing and respecting difference is not sufficient. To be successful, we must move to the next step, that of bringing people together to build upon our common ground and utilizing our diverse talents and perspectives to do so.

The polarization in our community continues. We have made strides in the opposite direction via Dialogue Dinners and groups such as Community Concerns and the Pikes Peak Interfaith Council. But exaggerated stereotyping and unfounded suspicions continue to charge the rhetoric and block community-based solutions to shared social problems. The perception of a "culture war" persists, calling forth images of two distinct opponents representing all that is right or all that is wrong between which the community must choose.

Creating Community is about leaving behind this image of warfare, this posture of individuals as all good or all bad, and moving toward a true understanding of our similarities and our differences, our values, needs and talents.

Please join us in choosing community over warfare. Please join us in challenging stereotypes and suspicions (our own and others), and striving for fairness. Please join us in displaying the Create Community bumper sticker in support of our efforts to start a bridge across the divisions in our community. **CP**

You can get a free "Create Community" bumper sticker by calling the Citizens Project office, or by marking the form on the back page and returning it to our office. Our "Celebrate Diversity" bumper stickers are still popular and available.

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Exploring the Myth and Reality of

"Christian America"

True or false?

- America was established as a Christian Nation.
- America's Founding Fathers were all orthodox Christians.
- We are doomed unless we adopt conservative political policies.

The Issue

Many right-wing groups argue that America is a unique "Christian Nation." These groups claim to be Christian patriots who pursue the God-ordained vision of America's Founding Fathers. Some of these groups want to return our country to its earlier days, when church and state were much more closely intertwined. A few believe that only Christians should be allowed into government. Many of these groups imply that God favors their politics, and that separation of church and state is a destructive myth.

Are these religious conservatives the legitimate heirs to the vision of America's Founding Fathers? Is Rev. Lou Sheldon, head of Traditional Values Coalition, accurate when he says, "We are the keepers of what is right and what is wrong?"

By claiming to be the "true" Christians, can these right-wing groups claim a special moral righteousness which further justifies their public policy agendas? And most importantly, as these groups attempt to "Christianize America," will moderate Christians or those who practice other religions (or no religion) become second-class citizens?

As Councilwoman Cheryl Gillaspie illustrates (see sidebar), we hear Christian America arguments with increasing frequency in the Pikes Peak region. Are they right–is America really a Christian Nation? Or is America a nation equally open to many religions?

A Christian majority

If proponents simply meant by "Christian America" that most Americans are Christians, they would certainly be correct. The evidence is irrefutable – eighty-three percent of the population claims to be Christian. Church membership has increased to over 60% of the population, an all-time high. America is clearly a nation of believing, active Christians.

> **"We are the keepers of what is right and what is wrong."**
> *— Rev. Lou Sheldon*

And without question, various Christian denominations with different political leanings have had and continue to have profound influences on our nation's policies. But do these influences imply that our country has been or is a "Christian Nation" as the term is used by advocates?

> **"Our founders were neither theological giants nor very evangelical."**
> *— Gary DeMar*

Here's a closer look at two often heard "Christian America" arguments.

Our evangelical forefathers

Christian America proponents often state that the North American colonists were conservative Christians. Columnist Don Feder puts it this way: "America was founded by religious people – 'fundamentalists,' 'evangelicals,' yea even the colonial equivalent of the dreaded 'religious right'." The argument then goes like this: because our colonial ancestors were orthodox Christians, our governmental policies should reflect their faith and values.

Without question, the ruling elite in 17th and 18th Century America was the product of a society where Christian religion was intertwined with politics. Successful political candidates often had to swear that they were Christians as a condition of taking office. Taxes from individual colonies were used to support favored Christian denominations. Often, only church members in good standing were entitled to vote.

But were all Americans at that time practicing, orthodox Christians? The evidence is to the contrary. Of the formerly-European colonists in 1776, one source estimates that only 17% were church-goers. Of course, that doesn't include the estimated 750,000 slaves in America (in 1790) or the American Indian population, few of whom were Christians and all of whom were excluded from citizenship. The result? A large number of people living in that portion of North America covered by the newly-formulated U.S. Constitution were either not Christian or not active Christians, let alone being firmly united in evangelical Christian beliefs.

Well then, weren't our colonial leaders all conservative Christians? Here is Christian Coalition's stirring vision of our Founding Fathers: "Those Patriots lived firmly within the Christian consensus...." And yet, even studies by conservative writers fail to support this view. Professor John Eidsmoe surveyed 13 "representative" Founding Fathers for their religious views. His conclusion: only 60% were clearly Christian. Gary DeMar, author of

[Continued on Page 2]

"Christian America"

[Continued from Page 1]

America's Christian History: The Untold Story, flatly states "...our founders were neither theological giants nor very evangelical" and "...on many doctrines the founders were not orthodox."

Exaggerations in this area might be inconsequential if, as the Christian America proponents also claim, our Constitution is a Christian document. Is that true?

Our Constitution

Was our Constitution meant to be a Christian document? Is it correct, as Robert Flood stated in Focus on the Family's 1992 *Community Impact Curriculum*, that "The Constitution was designed to perpetuate a Christian order?"

One of the enduring puzzles about the Constitution is why, if the Founding Fathers intended that it perpetuate a Christian nation, they didn't mention God or Christianity anywhere in the body of the document. The Constitution *doesn't* call for a Christian nation or for Christian officeholders. In fact, the Constitution points in the opposite direction: Article IV says that "no religious test shall ever be required as a qualification to any office or public trust." This was included at a time that eleven of the colonies had a requirement that officeholders swear that they were Christians, so our Founding Fathers were well aware of that means of integrating religion into government.

> **"The Constitution was designed to perpetuate a Christian order."**
>
> — *Robert Flood*

Christian America proponents attempt to sidestep this problem. Really, they say, the Constitution is robustly Christian–the constitutional principle of the three branches of government and the concepts of human rights and equality of man (and perhaps even of women) were taken directly from, or are consistent with, the Bible. Some even argue that our constitutional principle of separation of church and state springs from the Bible.

The failure to mention God, they say, came from the forgetfulness of the Founding Fathers. They simply forgot to state in the Constitution that America was a Christian Nation. And, to the everlasting chagrin of today's largely Protestant right-wing groups, they neglected to establish conservative Protestantism as the proper faith for America.

The Constitution may be to a large extent consistent with certain Christian principles, but is it really *designed* to "perpetuate a Christian order?" The difference is significant. The former opens the way to tolerance, legitimacy, and inclusivity for all religions; the latter points toward a national test of religious correctness for our fellow citizens, our government, and our public policies.

The continuing challenge

Even if the Christian America advocates are incorrect in their historical and constitutional arguments, the challenge remains. As author Gary DeMar notes, "the real question is not whether America was or is a Christian Nation; rather the question must be, should America be a Christian Nation?"

> ***Massachusetts law allowed one to be put to death for worshiping a non-Christian deity.***

Do Christian America proponents care whether our nation sports liberal Christian values, mainstream Christian values, or conservative Christian values? In fact, their emphasis is almost always on *conservative* religious and *conservative* political values, sometimes without much recognition that other Christian values exist. Listen to Colorado Christian Coalition on this point: "The breakdown of the family and social order along with crime as we know it today didn't occur when Judeo-Christian rather than liberal principles were in pre-eminence."

Christian Right groups also suggest the solution to today's societal problems: America must become a conservative Christian Nation. As scholar John Eidsmoe says, "America needs to return to the traditional, Bible-based moral standards the founding fathers believed in if our free society is to continue."

Yet a return to the strict and largely Protestant moralities practiced by some of our colonial forefathers may also produce a bitter harvest of vexatious problems. In the name of this new Christian purity, should we eagerly return to the religious intolerances that so bedeviled the colonies? Must we re-adopt the Massachusetts code, which allowed one to be put to death for worshiping a non-Christian deity? Or perhaps we should return to whipping Baptists (Virginia 1768-1774) or imprisoning Catholics (Massachusetts in 1776).

Morality and Christianity

Why does "Christian America" make a difference? Here is Mississippi governor Kirk Fordice: "The less we emphasize the Christian religion, the further we fall into the abyss of poor character and chaos in the United States of America."

This quote triggers many questions. Is it possible to have character without believing in conservative religious and political values? Is it possible to avoid chaos without adopting the many legal and religious peculiarities of our colonial ancestors? Can moderate Christians and followers of other faiths (or no religious faith) also contribute good character and positive values to enhance our American experience? Is it possible to have a functioning democracy that is inclusive and respectful of different religious (and non-religious) viewpoints? Most importantly, is it possible to have a government of values and ethics without endorsing the sometimes exclusionary politics of today's politically-active conservative Christian organizations?

It is possible to agree with one core concern of Christian America advocates: the need to create and maintain a moral and ethical government and society. Such agreement, however, does not inevitably lead to the view that only one subgroup of one faith has the qualifications to meet this need, thereby excluding all others from participation and equality in the public square.

Yet some would disagree. Here is Robert Simonds, president of Citizens for Excellence in Education on this issue: "Government and true Christianity are inseparable! There can be no morality (right or wrong) without the Bible–man's only reliable book on right and wrong. Christians can properly apply Bible principles to government, because they are the ones reading the Bible..."

> **"Government and true Christianity are inseparable!"**
>
> — *Robert Simonds*

Or as Focus on the Family noted in its 1992 *Community Impact Curriculum* (which was subsequently revised to eliminate the statement): "[T]his was really a Christian nation and, as far as its founders were concerned, to try separating Christianity from government is virtually impossible and would result in unthinkable damage to the nation and its people."

Why be concerned?

Under closer examination, the oft-repeated historical claims of the Christian America proponents do not hold up. And indeed, their extreme and partisan view of America's colonial history is not well regarded by most historians.

Particularly here in the Pikes Peak region, Christian America proponents are standing up to state their position more and more often. Some are firm believers in their version of our history. Others are simply frustrated with the changes taking place in our country. Some fear the consequences if our country does not "get right with God." And still others use the vision of a Christian America to help promote their public policy agendas.

Should we be concerned with that minority who would save America by moving it closer to a new theocracy of religious/political correctness? Certainly we should respect their right to be players in the public marketplace of ideas. And, we can share their concern about the future of our country. To their credit, we must acknowledge that the tactic of simply repeating the Christian America arguments (as, for example, in numerous letters to the editor) does enhance their credibility to the public, regardless of historical facts.

Nonetheless, these Christian America advocates deserve a reasoned and public rebuttal to their claim to be exclusive guardians of the American Faith. In addition, their public policy agendas deserve a practical scrutiny that is not misled by self-serving claims to patriotism, religious righteousness, and the mantle of historical orthodoxy.

As Councilwoman Gillaspie warned in her recent speech (paraphrasing DeTocqueville), we must all be aware that "the greatest danger to the U.S. Republic...is in the incessant voices of the vocal minority who will gradually bend the minds and will of the people." **CP**

– Douglas Triggs

Separation of Church and City Council?

Is separation of church and state a myth? That was the theme of a November speech given by Colorado Springs Councilwoman Cheryl Gillaspie to our local Christian Coalition chapter. Said Gillaspie, "[T]here is no validity to the doctrine of separation of Church and State as now enforced by the Court."

She went on to describe the causes and unfortunate effects of our modern-day confusion about this issue.

Prior to 1947, said Ms. Gillaspie, our Supreme Court repeatedly acknowledged that America was a Christian nation. In 1947, however, the Court introduced an entirely new doctrine, that of separation of church and state. Using this novel concept, the Court targeted our public schools with a series of decisions that removed Christian prayers, outlawed Bible readings, and prevented schools from posting the Ten Commandments. All of this, she said, took place "while Americans slept."

What caused this revolutionary change? According to Gillaspie, "The Court's current interpretation of the Constitution is no longer based on Biblical principles as was intended by the Founders...." The Court itself has violated the Constitution by failing to follow "absolute moral norms," and instead lapsed into the philosophy of relativism.

Did the Founding Fathers really intend to have our Constitution be a Christian manuscript? Evidence of that intent can be documented, said Ms. Gillaspie. According to her, 94% of all the quotes of the Founding Fathers came directly or indirectly from the Bible, and early Supreme Court cases conclusively prove that "America was established as a Christian nation by believing Christians."

In the earlier and more righteous days of our nation, indicated Ms. Gillaspie, "there was no conflict between Church and State." She described one result: "our government spent tax dollars for missionaries and ministers to evangelize the Indians."

Now is the time to return America to the profoundly Christian vision of our Founding Fathers, Councilwoman Gillaspie told her receptive Christian Coalition audience. She urged citizens to elect officials who support the proper biblical interpretations of our Constitution and who favor a more doctrinaire approach by judges who interpret our Constitution. **CP**

GOOD READING

Stifled Laughter: one woman's story about fighting censorship, by Claudia Johnson (1994).

Battleground: one mother's crusade, the religious right, and the struggle for control of our classroom, by Stephen Bates (1993).

These two recent books tell cautionary tales of censorship controversies in the public schools. One relates a parent's fight to keep textbooks on the shelf, while the other comes from a mother seeking to have a series of reading texts banned.

Both cases originated in the South in the 1980s. In Lake City, Florida, parents challenged the inclusion of Aristophanes' *Lysistrata* and Chaucer's "The Miller's Tale" in a high school humanities text on the grounds they promoted feminism and pornography. In Hawkins County, Tennessee, a group of parents demanded the removal of an elementary-level reading series published by Holt. The series, they claimed, was saturated with secular humanism and embraced one-world government, telepathy, evolution, New Age symbolism, and Satanism.

Both books offer good summaries of the notable legal skirmishes over book banning in this century. *Battleground* also traces the history of religion in American education and explores the mindsets of the religious far right, as represented by, among others, Tim and Beverly LaHaye. Such background is helpful when one reads the eye-widening statement that teaching sight-reading instead of phonics is part of a plot to turn the world into a socialist state.

Johnson's book is a first-hand account of fighting censorship. Bates claims to be writing with journalistic objectivity in *Battleground*, although it is clear he sympathizes with the parents who wanted the books removed.

These books make clear how overblown such challenges can become when one side or the other digs in and refuses to compromise. If the Lake City school board had not physically removed the challenged texts and put them literally under lock and key (the readings that sparked the dispute were, after all, optional), the board probably wouldn't have been sued.

Similarly, the parents in the Tennessee conflict stated that they would have been satisfied had the district allowed their children to use an alternative text. The district stubbornly refused. This led to increasingly heated protests and the eventual arrest of one of the protesting parents.

In both cases, the school districts were drawn into protracted lawsuits they could ill afford and became, especially in the Tennessee case, the publicity pawns of national organizations.

Most sobering is the position taken by the courts in these two cases. In both instances, those seeking to remove books won on initial hearing. On appeal, one decision was overturned, but the other was upheld. Johnson, whose group lost its appeal in the Sixth Circuit Court to have the high school humanities text reinstated, in retrospect is glad the case didn't go to the Supreme Court. She felt, given the new makeup of the Supreme Court, her group might well have lost.

Interestingly, both challenged curricula were victims of the battles. The popular humanities course which offered the offending *Lysistrata* was quietly dropped a couple of years after the challenge. The Holt reading series was replaced by another set in Tennessee; indeed, the furor over its contents doomed the series nationally.

These book challenges have had a discouraging effect on classroom teachers. One middle school English teacher has stopped teaching literature altogether. "My students just do grammar," she states. Johnson offers this summary: "Censorship wasn't a single book banning; it was a contagion that spread with the fear that inevitably followed."

For those who seek to understand the censorship challenges facing schools today, both these books are recommended reading. **CP**

News Briefs

Common ground in education

William Spady, father of Outcome-based Education, and Robert Simonds, president of Citizens for Excellence in Education, joined together to sponsor the National Center for Reconciliation and Educational Reform at the Univ. of No. Colo.

The Center hopes to help mediate school controversies throughout the country. Many disputes, says Director Dr. Arnold Burron, "are attributable to ignorance on both sides of the spectrum." Phyllis Schlafly of the Eagle Forum responded that any sort of "common-ground" movement is a waste of time and diverts attention from the drive to end the public school monopoly.

Focus book debuts

The Public Policy Division of Focus on the Family recently released its new 116-page book *The Social Significance of Homosexuality.* So graphic that it carries a highlighted warning advising readers to use discretion, the book takes a strongly conservative look at gay and lesbian issues in American society.

Among the conclusions: no one is "born" homosexual, schools should teach the wrongfulness of homosexuality or not mention it, and it's not necessarily homophobic to support anti-sodomy laws.

Florida anti-gay try fails

Voters in Palm Beach (Florida) upheld an anti-discrimination ordinance that included sexual orientation as a classification under which people would be protected against discrimination in employment, housing, and public accommodations.

The vote was 56% to 44%. Christian Coalition and American Family Association, proponents of the repeal, argued that discrimination against homosexuals was necessary "to encourage people not to participate in this lifestyle, because it's going to kill them."

Helms targets gay groups

Senator Jesse Helms introduced legislation to bar homosexuals who work for the federal government from forming employee organizations. Should the legislation pass, gay groups could no longer meet in federal offices or use office bulletin boards for posting notices.

This would treat gay groups differently than other employee organizations or personal groups. Consideration of the bill is not expected until later in 1995.

The truth about welfare families

The Center for Demographic Study released data that debunks what it says are common myths about poor and minority families. White women had more than half of all the babies born to unmarried women in 1990. In 1992, 56% of all poor children lived in suburbs or rural areas. And, families on welfare have on average only two children. Copies of the report are available from the Washington, D.C. Center for $12. **CP**

Legal Briefs

Separation of Aztec and State

The city of San Jose (California) placed a statue of the ancient Aztec god Quetzalcoatl in a public park. The controversy: does this statue of a former religious deity violate the Constitution's establishment clause? After fundamentalist Christians brought suit against the city, a federal judge ruled that the statue is a representation of an ancient civilization and not a religious object. Consequently, the statue does not violate the Constitution's First Amendment. A spokesman for the Christian Word in Warfare group said that allowing the statue to remain would "bring God's judgment on the city."

Crosses proliferate

In 1994, a federal judge ruled that as a matter of freedom of speech, the Ku Klux Klan had a right to display a 10-foot cross in a public park in front of the Ohio Statehouse as part of a Christmas display. After this ruling, religious organizations put up 20 more crosses in the park. The U.S. Supreme Court has now accepted the case, which may help decide the limits, if any, to religious free speech in public areas.

Separation of Halloween and State

A parent recently sued the Alachua County (Florida) school district for allowing cutouts and pictures of goblins, witches and other creepy characters on the classroom walls before Halloween. Robert Guyer claimed that these depictions violated church-state separation by endorsing the Wiccan religion. When school officials refused to ban the offending characters, Guyer sued and placed his children in a private religious school. Guyer lost in the Florida courts; he then appealed to the U.S. Supreme Court, which refused to hear the appeal. The Florida courts found that the characters did not constitute an attempt to teach or promote any form of religion, and consequently did not violate the First Amendment.

Trust in your money

U.S. District Judge Daniel Sparr in Denver dismissed a legal challenge to the almighty dollar. The Freedom From Religion Foundation had filed suit, asking to have the motto "In God we trust" removed from U.S. coins and currency. Judge Sparr ruled that the motto is of historic, patriotic, and ceremonial significance, and not religious importance. **CP**

CFV targets hate crimes legislation

Colorado Representative Ken Chlouber (R-Leadville) recently introduced a hate crimes bill in the Colorado Legislature. This bill would expand the number of groups covered by the state's "ethnic intimidation" statute to include people assaulted or harassed because of age, sexual orientation, or physical or mental disability.

Chlouber's bill would expand the law passed in 1988, which presently protects people from intimidation and harassment based on race, color, ancestry, religion, or national origin.

Chlouber justified the bill by noting that gays and lesbians are four times as likely as others to be victimized by intimidation and assault. However, Colorado for Family Values spokesman Will Perkins immediately characterized Chlouber's bill as "part of the homosexual agenda" that showed these Republicans were "out of step" with Coloradans' views. "Some legislators," warned CFV, "have forgotten the vote for Amendment 2."

This new bill, Perkins charged, is "using the government as thought police." Perkins, however, failed to express similar concern about governmental "thought police" with regards to the groups presently protected under Colorado's existing hate crimes statute.

The U.S. Supreme Court has upheld a similar Ohio ethnic intimidation law on the grounds that it regulates conduct, not thought. **CP**

ed. note – This bill was defeated by committee vote in the legislature.

Inside CP

HRC victory

Those concerned with human relations and civil rights in Colorado Springs were victorious in their efforts to change City Council's direction regarding the future of the Human Relations Commission. At its Jan. 24 meeting, by a 7-1 vote, Council agreed to continue the HRC for the next six months (although in its present suspended state) while a coalition of community organizations explore human relations/civil rights alternatives. Cheryl Gillaspie cast the only dissenting vote.

This was an impressive reversal from an earlier straw-vote in which Council members had indicated, by a 6-3 margin, that they would completely disband the Commission. That set off a fire-storm of community activity, with over 500 postcards, phone calls and petition signatures received by City Council. The magnitude of this civil rights support has rarely been seen in Colorado Springs.

Citizens Project is proud to have been a player in this effort, and we continue to be involved with the coalition of groups and individuals working diligently to find an effective means of addressing human and civil rights here in the Pikes Peak area. A big pat on the back to all who became involved and found that they can make a difference.

More about getting involved

Citizens Project was pleased to sponsor a day-long workshop devoted to demystifying the political process and encouraging minorities to become empowered by getting involved. The fifty people who attended were introduced to a cross-section of politics at the local and state levels.

This was the first of a series of three workshops on getting involved in the political process. The remaining two workshops will be presented in late spring and early fall.

One of the highlights of this workshop was State Representative Marcy Morrison's discussion of her own political journey in order to bring the political process to a personal level. She particularly emphasized the importance of volunteering for boards and commissions.

Our program included (among others) Joe Garcia, Director for the State Department of Regulatory Agencies; Jerome Page, Director for the Pikes Peak Urban League; Robert Armendariz, Editor of *Hispania News* weekly newspaper; Ardis Schmitt, El Paso County Clerk; and Sherry Butcher, D-11 School Board member.

This Get Involved Workshop was chock full of information on how to have your voice heard through boards and commissions, elected offices, and community activism at the local and state levels.

We would like to thank the Chinook Fund, whose grant made this workshop possible. We would also like to thank Howard's Backyard Bar-B-Q Pit, Maggie Mae's Restaurant and Pub, and Poor Richard's Restaurant for a great lunch.

Colorado Springs elections

Citizens Project is gearing up to provide helpful information for the upcoming Colorado Springs Mayoral and City Council election on April 4th. Our candidate survey will appear in the next *Freedom Watch*, which will be available the last Wednesday in March. As you can see from the notice on this page, we will hold a candidate forum March 28th. You are invited to attend this informative and lively forum.

Election deadlines

Those interested in running for the four at-large City Council seats (for Colorado Springs) or for the office of Mayor must have their petitions filed by March 3. March 10 is the deadline to register to vote. However, if you voted in the last general election, you are automatically registered. If you have questions about voter registration, call the county elections office at 520-6225.

We Get Mail

In response to the school prayer article in last month's *Freedom Watch*, we received this postcard from William Craig: "Your downplay of prayer in school is part of the downfall of today's society. I can't make it any easier for you to understand. You idiots need to get a clue." We appreciate the feedback, both pro and con, that we receive in response to our articles. **CP**

Special Event

Candidate Forum

Tues., March 28, 6:30 PM
Centennial Hall

Citizens Project will sponsor a Candidate Forum to enable you to meet and ask questions of Colorado Springs Mayoral and City Council candidates. This Forum will start at 6:30 p.m., and candidates will be available for conversation and informal questions for the next half hour. At 7 p.m., candidates will be questioned by a panel of local media representatives. The Forum will be held in Centennial Hall, 200 S. Cascade (east entrance). Citizens Project candidate surveys will be available.

You are invited to attend!

Yes, I would like to help support Citizens Project.
Enclosed is my contribution of:

☐ $15 ☐ $30 ☐ $50 ☐ $100 ☐ Other

Contributors of $15 or more will receive future issues of *Freedom Watch* and candidate surveys by mail, and will also receive special notices about Citizens Project activities.

Available for suggested donations

- ○ "Celebrate Diversity" button – *50 cents*
- ○ "Celebrate Diversity, Create Community" mug – *$5*
- ○ Newly designed CP T-shirt – *$12 (specify size)*

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- ○ "Create Community" bumper sticker
- ○ February issue of *Freedom Watch*

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Thank you for your support. Please note contributions are tax deductible.

Our Mission: Citizens Project is a grassroots organization in the Pikes Peak region dedicated to upholding the traditional American values of pluralism, freedom of religion and separation of church and state.

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